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happiness, the charm of life, the consolation and the remedy for his evils.

5th. *Man considered as a collective being.*—I merely here indicate how much man is superior to the animal by the mode in which he occupies the soil. The animal constantly loses territory which man gains. The day will arrive when there will be on the surface of the earth only such animals as are useful to man. The chief reason of man's great superiority over the animal is his faculty of association. Animality has no principle of cohesion in its members. Every animal lives only for itself. But men group together and combine their forces, and, although individually weak, they acquire an immense power. Man transmits his works and his conquests to his descendants. The animal perishes and leaves only his skeleton behind. And if man has frequently deified himself on the earth, it is because he found nothing on earth that can be compared to him.

BURTON'S EXPLORATIONS IN THE BRAZIL.*

THOSE anthropologists who, in the summer of 1865, watched the departure of Capt. Burton for a new and, to him, hitherto untrodden path of scientific travel, have waited long for the publication of the great work which should comprise his "experiences" of South American anthropology. The practical knowledge of man, alike in his highest and in his lowest aspects, which he had previously gained in India, in Arabia, in the Rocky Mountains, in Eastern Equatorial Africa, at Fernando Po, and in Dahome, naturally in a great degree qualified him for South American research. Now, however, we have the satisfaction of knowing that he has been promoted to a new field of labour in Syria; we doubt not that he will find that Abana and Pharphar, rivers of Damascus, are as much productive of anthropological fruit as even the São Francisco.

Glancing over the two enormous and closely printed volumes before us, we are utterly at a loss how to commence our criticism. Nearly every part of the work is a minute photograph of the country, the people, and the productions of the Brazil. A careful study of the

* *Explorations of the Highlands of the Brazil, with a full account of the Gold and Diamond Mines; also, Canoeing down 1,500 miles of the great river São Francisco, from Sabará to the sea.* By Captain Richard F. Burton, F.R.G.S., etc., Ex-President Anthropol. Soc. London, 2 vols. Tinsley Brothers.

authorities cited by him (made, we may parenthetically say, before Captain Burton's visit to the Brazil, and without any reference to the present work) has led us to the deliberate and mature generalisation that the present is one of the most important works on the Brazil ever published, and worthy to rank with Spix, Castelnau, or Neuwied. We shall commence with a few remarks on the subjective nature of descriptive anthropology.

Those who have themselves been in the tropics, and have watched the various modes in which the intrudent or colonising European population have assimilated with the physical features of the country, are able to appreciate the truth of the following remarks:—

“The first impression made by our Transatlantic cousins, speaking only of the farmer and little educated class, is peculiar and unpleasant. In them the bristly individuality of the Briton appears to have grown rank. Their ideas of persons and things are rigid, as if cast in iron: they are untaught, but ready to teach everything. Each one thinks purely and solely of self, from the smallest acts and offices of life, such as entering a room or sitting down at meals, to the important matter of buying land or of finding a home. All have eyes steadily fixed upon the main chance; every dodge to get on is allowable provided that it succeeds, and there is no tie except of blood, to prevent at any moment the party falling to pieces. Amongst themselves there is no geniality; of strangers, they are suspicious in the extreme, and they defraud themselves rather than run the risk of being defrauded. Nothing appears to satisfy them; whatever is done for them might have been done a ‘heap deal better.’ As the phrase is, they expect roast pig to be run before them, and even then they would grumble because the crittur was not properly fixed for them. This is not an agreeable account of the pioneers now leading the great Anglo-American movement in the Brazil. Yet we presently find out that these are the men wanted by the empire to teach practical mechanical knowledge, to create communications, and to leaven her population with rugged northern energy. Bred in a subtropical country, seasoned to fevers, and accustomed to employ Negroes, they will find the Mediterranean Brazil an improved edition of their old homes. Nothing is to be said against the German in this country, except that he is too fond of farming, as he often did in the United States, an *imperium in imperio*! moreover, his political ideas are apt to be in extremes. The Frenchman, like the Portuguese, comes out empty, as the old saying is, and goes back full. The Englishman, except under Morro Velho discipline, languishes and drinks. As regards bodily labour, he is inferior to the Negro. The Scotchman prefers great cities. The Irishman has been hitherto found unmanageable, but under the Anglo-American, who knows so well how to drive and manage him, he will be a valuable hand, the muscle and the working power of the country.”

There are more truths in this passage than the Saxon Englishman

will care to admit ; as a whole, it must be admitted that Anglo-Saxon emigration to, and acclimatisation in, the tropics is a failure. It was well suggested by Dr. Hunt that the men who are sent to the tropics should be selected in temperament, and that those should be preferred who appear to have temperaments most suited to the climate. This is so far so good. But we think that Dr. Hunt himself would not object to a further and more minute racial selection. We think ourselves that the Celt is the race *par excellence* for the tropics. The Saxon Englishman is too apt to suffer from nostalgia. "Vaterland," the "cottage homes of England," depraved, wretched, and degraded though they may be, have unspeakable charms for the Saxon. In the tropics, with their glorious soul-revivifying noonday sun, their calm and placid evening twilight, and their sharp "four o'clock in the morning" sensation of a delightful cool breeze, the Saxon finds no sources of enjoyment. The charms of scenery and climate, the new sensations of association with semi-savage life, and with a newly-spoken language, afford to him neither amusement nor consolation. He misses mutton, Protestantism, and beer ; the *tortillas*, *carne seco*, and *aguardiente* of the natives are at first repugnant to him, yet little by little he falls under the influence of the last named fluid, and the observant anthropologist sees the "unready Saxon" a moping, lazy, dissatisfied drunkard. Happily for his neighbour, there is a remedy, and the proximate epidemic speedily removes the lazy lout who has been imported into a land which is to him the reverse of Paradise.

It is far different with the Irishman or Frenchman. They have no social prejudices against associating with the Spaniard, and rapidly assimilate their diet with that of the native. So long as the Celt has work wherewith to feed his mind, the natural elasticity of his spirits precludes him from despair, and his inborn sense of honour, discipline, and veracity will render him susceptible of sensations which go far to make the apparently monotonous life in the tropics bearable. The writer (no phrenologist in the vulgar sense of the word) cannot but contrast the brains of the Celt and the Teuton. The enormous perceptive faculties of the first, coupled with his large basilar development, prefigure his power to observe and to enjoy surrounding nature, and to maintain vital force. The second has height and breadth, volume of voice, and rapidness of deduction ; as an inductive observer, the Teuton is simply nowhere, and in the Brazil he finds his level. It is so wherever we witness him. The flaxen-haired, fat, jolly, "sonsy" Anglo-Saxon, when contrasted with the wiry, intellectual, revengeful Celt, sinks into immeasurable inferiority. He tries to impress the natives with an idea that he is an Englishman, pays poor rates, and eats meat three times a-day ; he challenges them or his

Celtic superiors to pugilistic encounters ; and it is a relief to suffering humanity when a *cuchillada* ends the contest.

But to revert to the Brazil. It being admitted, not merely upon the showing of Capt. Burton, but upon the testimony of long experience, that the native of Southern Europe sympathises with, and assimilates to the native of America more than does the native of the later and lesser civilised nations of the north, let us examine what are the physical changes which his organisation undergoes. When a healthy European is for some time a resident in the Brazil, what differences are perceptible between himself and descendants on the one hand, and on the other hand the issue of the same parents in localities closely adjacent to their own ethnic centre ? The passages in the present work bearing reference to this question are numerous. We can only here select one of the more striking passages, referring, not merely to the mixed breeds but also to the Creole descendants of European parents. Apparently, according to Capt. Burton's theory, a greater deviation from the European type exists than is the case in Central America. For this we were prepared, remembering that in Central America the Negro blood forms a very small proportion of the mixed race, which is there almost entirely (except on the Mosquito coast) composed of white and aboriginal elements. In fact, the Brazilians are piebald, whereas the Central Americans are merely skewbald.

"The skull is generally dolichocephalic, and it is rather coronal than basilar ; rarely we find it massive at the base or in the region of the cerebellum [a great contrast to the Indians of the Western Coast] the sides are somewhat flat, and the constructive head is rare as a talent for architecture or mechanics. The cranium is rather the 'cocoa-nut head' than the bull head or the bullet head. The colour of the hair is of all shades between chestnut and blueblack ; red is rare ; when blonde and wavy, or crisp and frizzly, it usually shows mixture of blood ; it seldom falls off, nor does it turn grey till late in life—also a peculiarity of the aborigines. With us the nervous temperament is mostly known by their silky hair ; here we have the former accompanied by a 'mop.' I have heard Englishmen in Brazil declare that their hair has grown thicker than it was at home ; so Turks in Abyssinia have complained to me that their children, though born of European mothers, showed incipient signs of wool—they invariably attributed it to the dryness of the climate. Though hair in the Brazil is, indeed, an ornament to women, it seldom grows to a length proportionate with its thickness. The deepest eyes are straight and well-opened ; when not horizontally placed there is a suspicion of Indian blood ; the iris is a dark brown or black, and the cornea is a clear blue white—not dirty brown, as in the Negro. The eyebrows are seldom much arched, and sometimes they seem to be arched downwards ; the upper orbital region projects well forward. The

mouth is somewhat in the 'circumflex-accent shape;' and the thin ascetic lips are drawn down at the corners, as in the New England and the asthmatic sufferers in England. The teeth, of dead white, are unusually liable to decay; they require particular attention, and thus the dentist is an important person. Young men of twenty-five sometimes lose their upper incisors, a curious contrast of old mouth and young hair. The expression of the Mineiro's countenance is more serious than that of the European. In his gait, the slouch of the boor is exchanged for the light springing step of the Tupy. Hence he is an ardent sportsman, and the country squire delights in hunting parties, which extend from a week to two months. The nomad instinct is still strong within him, and he is always ready to travel; curiously enough, foreigners blame this propensity, and quote the old proverb about the rolling stone. All are riders from their childhood, and, like the northern backwoodsmen, they prefer the outstretched leg with only the toetip in the stirrup; this, they say, saves fatigue on a long journey; moreover, as they sit by balance, they can easily leave the animal when it falls. Our hunting seat and the hitched-up extremities of the Mongol would be to them equally unendurable.* It is to be observed that all the purely equestrian races ride either as if squatting or standing up; and both equally abhor what we call the *juste milieu*. Like the Bedouin and the Aborigine of the Brazil, the Mineiro is able to work hard upon a spare diet, but he will make up manfully for an enforced fast. Self-reliant and confident, he plunges into the forest, and disdains to live with others, and to cling in lines to the river bank."

Such is the Brazilian, *fide* Burton; and a description like the above will, we think, rarely be matched in the whole range of our literature of descriptive anthropology.

If we turn to the records of the past, what evidence is given us of prehistoric, or even of ancient existence in the Brazil? The appendix to the present work gives us a series of interesting facts, extracted from the *Revista Trimensal* of the *Instituto Historico e Geographico Brasileiro*, and which contain an account of a large, hidden, and very ancient city, without inhabitants, discovered in the year 1753. For interest we may say that this recital surpasses Stephens, and rivals Squier. For it gives us the account, for the first time in anthropological literature, of a mighty buried city in the mountain fastnesses of the Brazil, as well as five separate inscriptions which have been deciphered from these monuments. We are not ourselves about to offer any interpretations of these inscriptions. There has been quite enough nonsense printed during the last few years on the "Palæo-

* *Note by Reviewer.* What a contrast, however, is afforded between the short stirrups of the Central American *Mozo*, doubtless inherited from his Mauro-Spanish civilisers, and the long stirrups of the Texans and Californians, the descendants of the *rejectamenta* of Europe, who were never equestrians. The typical English jockey, or huntsman, however he may be *in medias res*, is far from being a model. The "cavalry seat" is, of course, wholly unsuitable to the practical man.

graphy of the New World" for us to wish to add one single shovelful of dirt more to the heap which has been already accumulated. Besides, "Maya alphabets" have had their day. But we may as well hint that the letters of the first inscription $\kappa\upsilon\phi\iota\xi$, have an unpleasantly Greek appearance, although they are to us unintelligible; whilst the Greek cross for three, the Latin cross for five, and the Arabic 5 for seven, make us a little suspicious that the inscription contains the scratchings of some joker. We have seen such things done before now. The little bit of Chinese, or Maya, or gibberish which is put in to represent the figure 8, does not shake our opinion. Nevertheless, we cannot but admit that the article in question may throw important light on the history of the early inhabitants of the Brazil, and we think that Mrs. Burton's plea for indulgence in favour of her excellent translation of the memoir may be frankly admitted. Few Englishwomen would have so easily mastered the difficulties of the language.

The passages in the present work relating to the gold mines of the Brazil are very important, especially in an anthropological sense, as it shows to what success British emigration to that country may be successful when the miners are under proper discipline, and when a large proportion of the men are permitted to have their wives with them. We are certain that the true civilisation of the tropics will be effected only when a certain proportion of European women are imported, to form the nucleus of a future white population. This pure white population—"Creole" in the literal sense of the word,—will extirpate the atrocious "mixed breed" that now crawls, like a disgusting reptile, over the fair face of the Brazil. Whether the best element to form the Creole population is Teuton or Romano-Celt, we have hinted above. In "rugged northern energy" we have no confidence whatever. Even the Teuton, however, is mentally and morally the vast superior over the cowardly, thievish "Ladino;" and when we glance at the miserable fate of our houseless, homeless poor in England, we cannot but hope that they may be induced to settle in a land where starvation, at least, is impossible. The formation of mixed breeds, however, is a direct social vice. Apart from all laws of morality with which we, *quâ* anthropologists, can have no immediate concern, we consider that any white man who aids in the production of a "mixed breed," should pay a fine of (say) twenty-five dollars to the civil authorities for deteriorating the population of the country. This may, at first sight, be thought severe; but white men should learn to restrain their passions, and refrain from producing a race prejudicial to the wellbeing of the state. The use of inoculation, and the spread of the rinderpest, have been checked by European law, without any regard to the feelings of the parent or

of the cattle-owner ; and there is no reason in ethics or in law why the mixed breed should not be "stamped out."

The weight of the pure blood Brazilian is estimated as about 128 lbs. ; and, according to Capt. Burton, he is rather wiry and agile than strong and sturdy. Hence, the Brazilian calls himself "Pé de Cabra," or goat-foot, opposed to the Portuguese, who is "Pé de Chumbo," foot of lead. We must commend the whole chapter on the Physical Man of Brazil to our readers, as it gives a far clearer notion of the population than any other work we remember. Capt. Burton certainly has a power of throwing himself into his subject, which no other modern traveller seems to possess. He has the vividness of Russell, without his occasional dulness ; the minute description of G. A. Sala, without his vulgarity ; and the accuracy of a photograph, without its deviation from focus. For to him anthropology is the focus around which all other sciences sink into distant perspective ; and if (to pursue the metaphor) he focusses too vividly now and then, so as to show the dirt-spots and the patches on the dress of his object, we have, after all, but an exact picture.

The dedication of the work is to Lord Stanley ; and we are glad to see that Capt. Burton signs himself "Ex-President of the Anthropological Society of London,"—a title which, in itself, is far more high than most of those commonly adopted in dedications. Mrs. Burton's preface is itself a model of good common sense ; and we are very glad to see that she appeals to the *gentle* sex not unduly to misjudge the present work, on account of the import of certain expressions used by the author, and which, perhaps, offend against the prejudices of the ignorant English public. Our own views with regard to the "religious and moral sentiments, which belie the good and chivalrous life" of Captain Burton, closely agree with those of the fair author of the preface, who has guided the delighted reader very well through the "anthropological sandbanks and hidden rocks" she appears to have noted, during her sojourn in the Brazil with her illustrious husband.
